1: Tessmann--54 E-5 (1904-1909)1913 FH9 Fang FH9

The Groundnut, Arachis hypogaea L.

(Plate 6)

244 The groundnut (owúnó, derived from the stem a wúno = to set, to plant) occupies the third – with the Jaunde the second – rank in the order of the most important food plants. In the Fang region five different varieties are distinguished, of which one, mone owúnó, has again been given up because of its small fruit. Of the remaining four, the following are found together in one and the same field with equal frequency: the upright, more hairy asómena, which according to Sadebeck (1) is Arachis

113 1. R. Sadebeck, Die Kulturgewächse der deutschen Kolonien und ihre Erzeugnisse /The Cultivated Plants of the German Colonies and their Products/ (Jena, 1899), p. 230.

asiatica Lour. (it is illustrated by Plate 6), and the low-growing Arachis africana Lour. or var. glabrata D.C. (ebáá, Nkum; ekâ'b or engún, Fang. The variety exílo (Fang) or evóólo (Nkum), distinguished by fruit that is thicker and not quite so long, and the variety exílna are likewise sometimes found in the same field.

244 311 Anyone who travels in the land of the Pangwe will immediately recognise how important a role the groundnut has in the agricultural economy of the natives. The only farms that may delight the eye of a European are the groundnut farms. Walking through the cassava and sugar cane plantations, one is afforded no unobstructed over-all view of them, and on the open farms one constantly has to climb over tree trunks that have been left lying around. After passing through these or even through a stretch of dense forest or bush and then coming upon a groundnut plantation, one draws a breath of relief. The wanderer will see the plantation lying before him, framed by the darkness of the forest interspersed with the brighter green of the young maize which is usually planted, along with the groundnut, as a border

against the forest and in the middle along the boundaries of the individual plots (Plate 7). The groundnut plantation with its cleanness and unobstructed view will vividly remind the visitor of European vegetable fields; one groundnut plant next to the other shoots forth its many quadripartite leaves, irrigated by the ample moisture of the tropical rain, and here and there one can see the yellow blossoms shining through the leaves.

The planting and harvesting seasons of the groundnut are as follows.

First sowing: planted in September and the beginning of October; harvested towards the end of December.

Second sowing: planted in March and April; harvested in July and August.

The groundnut is thus planted before the rainy season and harvested during the following dry seasons.

The clearing and burning of farms, accordingly, is undertaken jointly by the men of the village in February, March, and again in July and August. /90/ The field is divided among the men, and they proceed to clear the larger tree trunks and branches out of the way, while the women clean up the farm and then place in the ground the seeds or the nuts which have already sprouted. They do this by digging a small hole with a hoe, throwing the seeds or, as the case may be, the nuts into it, and then pressing the soil down with their feet. The harvest begins when the leaves, with the exception of the topmost ones, are fairly well dried. The soil is loosened, and the women pick out the nuts and put them in plate-shaped baskets (dzăl).

Three years must elapse before groundnuts can again be grown in the same soil. The women have also noticed that the groundnut – which requires a certain amount of calcium in the soil – does not thrive everywhere, and hence they are in the habit of saying: "Let us not plant groundnuts again in this vicinity, for they do not thrive here." Like the majority of cultivated plants in the tropics, groundnuts draw practically no pests. They are harmed most of all by the following animals which eat their leaves: by the bush-buck, Tragelaphus knutsoni Lemberg (nkŏ'k); and the dwarf goat, Neotragus batesi Winton (odĭŏ). Furthermore,

113 Von Stein zu Lausnitz. "Eine Erkundungs-Expedition zwischen Wuri und Sanaga /An Exploratory Expedition Between the Wuri and the Sanaga/," Deutsches Kolonialblatt, 1908, pp. 522-23.

MANGISA

131 Location: 11°15 to 11°30 long.
4°25 to 4°30 north lat.

Physical and Human Geography

131 Area: about 316 square km.
161 Population: 14,588 inhabitants
Density: 46.2 per square km.

131 The Mangisa occupy the right bank at the bend of the Sanaga, a land of wooded hills.

173 They were probably among the peoples who crossed the Sanaga rather early, for their traditions say that, in later times, when the Eton also crossed the river, they found the Mangisa occupying the territory. /Map 6/ Fairly intensive struggles followed; then the two peoples formed an alliance which enabled them to live in peace side by side.

341 311 Like the Eton, the agricultural Mangisa live in large villages. Because of the density of the population, the entire /68/ woodland has to a large extent been cleared for their plantations, and palm trees have been planted.

197 174 But what is the exact origin of the Mangisa?

Language. The question has been raised in linguistics.

G. Tessmann has written: "In the classification of the Pahouin tribes of the north, the situation is not yet clear. One thing is certain: all the tribes—at least all those of the northeast—contain a more or less pronounced component derived from the Bati-Mbam. Thus, a few decades ago, the Eton and the Mangisa spoke a pure Bati; they have therefore become Pahouinized only in recent times, at least as regards language (1)."

1. Günter Tessmann, "Die Völker und Sprachen Kameruns /The People and

137 The humidity promotes vigorous forest vegetation throughout almost the whole area under consideration: on the plateau, primary forest (afan) giving way to secondary forest of softwood and dense undergrowth (ékótók) (2); in the valley of the Ogooué there is swamp forest

[31] 142

2. In my view ékwotola or ékotok clearly denote secondary forest but of the brushwood variety, and, if I understand correctly, ékotok is used to describe fallow, land that has been cultivated and that is still more or less in use.

Secondary forest would be called afan, in which the nuance of cleared forest is lost.

Primary forest would be called mfun afan. (J.B.)

at Poto-poto /2/ and mangrove in the estuary. Only north of Yaoundé, in Beti country, is there park-savanna with gallery forest along the
134 tributaries of the Sanaga. Black earth with thick humus (évindisi) is found in the valley bottoms, with red earth in process of rapid lateritization (évelesi) predominating, especially in the north.

135 The minerals are: a medium grade of lateritic iron, which is fairly common; rutile /an ore of titanium/; a little placer gold; perhaps a little copper.

136 Wild fauna is still quite abundant in the less populated regions and is extremely varied. There are anthropoids (gorilla, chimpanzee, and perhaps a third species, ébó, not described by French writers but listed by Du Chaillu and by certain German zoologists); elephant; hippopotamus (becoming extinct); manatee (nearly extinct); buffalo; many kinds of antelope, among which the great Cephalophus (ó) plays an important role in social and religious life; flying squirrels; earth hog; pangolins; river hog and forest pig; rock badger in the south; panthers; tiger cats; civet cat; otter, and parpasa /?/; various reptiles, among them python, Dendraspis, Bitis gabonica, and cobra; numerous diurnal and nocturnal birds of prey; touraco, toucan; Buceros; francolin; grey parrot; giant snail and fresh-water bivalves; fresh-water crabs and prawns; abundant siluroids; crocodiles; various insects, among them the goliath beetle, etc.

164 There are many parasites and insect vectors: dysenteric amoeba;
136 ankylostoma; microfilaria; plasmodia; Trypanosoma (especially in the east); jigger flea; forest ticks and leeches are rather uncommon.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

Translation.

They put cassava to soak in the river, in a place where there is (plenty of) mud. When it has lain there three days, they go and rub off the rind. They bring it (to the house). They take a trough, and put the cassava in it. They take the mashing stick. They mash the cassava. They wrap it up (in leaves). When they have finished that, they put it in the pot. Then they light the fire. They put the pot of igumu (on the fire). Then the igumu is *boiled*.

Ane Mfini: (Plantains).

Bitete bene bene be dia ènfini (our fathers did not make plantain villages), *n'afon ete bi* (because their land was near at hand, *i.e.*, near the regular village). *Fuè l'engoje ènfini ne be bidji binem* (Fufi like plantain village to make good food, *i.e.*, because there they get good food). *Bidem e djal ene, betak* (Plantains in town have (one) small). *Ènfini O ne djal nem afon bilè* (Plantain village is a good town (because) land (*i.e.*, good land) near). *Nem ane afon betate benge to bilè* (Like the land where the fathers were near). *E'engoje ènfini, ne dzi bidji binem. Mi'ebiè a gwem' betyè: benè benge abo* (They like the plantain village (because) there they eat good food. One person kills game (meat) others buy). *Mvodo ènfini ne etc be abè* (Houses of plantain villages soon spoil).[1] *Fuè, Be'djè anee ebèn bidem* (Fufi they eat a meal of cassava in the morning).

Regarding the *Bìti* tabooing certain foods or performance of certain actions as in vogue among the Fang, I learned from a friend and *confrère*, Rev. R. H. Nassau, D.D., M.D., of Gaboon, that the *Bìti* of the Fang is precisely similar to the *Orunde* of the Mpingwe. Dr. Nassau is a veteran missionary of thirty-seven years' African experience, and he is always ready to help others who are sufficiently interested in the natives to inquire about them. I know of no one on the West Coast more willing or eminently able than he for imparting information regarding the people among whom he has laboured.

XI.—*Anthropophagy.*

Cannibalism prevails among the Fang beyond question, and only fear of the law keeps him somewhat in check. I am able to speak of the Fang as anthropophagi; not alone from information gathered, but from having once had the opportunity of visiting a town two days after a victim had been killed and eaten.

This town, named Otunda, is on the right bank of the Ntemo river, about 60 miles from the seat of government in the Congo Français. Whilst visiting the town Nenge-nenge (the island of islands) in the autumn of 1898, a native trader named Arkoundengi, employed by a British trading house at Gaboon, informed me

[1] It is very true that houses having plantains growing near, soon rot; this is due to the dampness caused by loss of sunlight and heat.